

# Prichard Mayor.

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Regni Regis *Caroli Secundi Angliæ*, &c.  
Tricesimo Quinto.

**T** *His Court doth desire Mr. Hesketh to  
Print his Sermon Preached on Sunday  
last, ( being the Day of Thanksgiving Appoint-  
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late Treasonable Conspiracy against His Maje-  
sties Person and Government,) at the Parish  
Church of St. Mary le Bow, before the Lord  
Mayor, Aldermen, and Citizens of this City.*

Wagstaffe.

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A  
SERMON,

PREACHED

Before the Right Honourable  
The Lord Mayor

And ALDERMEN of *LONDON*,

At the Church of *St. Mary le Bow*.

On *September* the 9th, being the Day of Thanksgiving  
for the Discovery of the late Treasonable Conspiracy  
against His Majesties Person and Government.

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by *H. HESKETH*, Minister of *St. Hellens, London*,  
And Chaplain to His M A J E S T Y.

---

*L O N D O N*,

Printed by *T. M. and J. A. for Henry Bonwicke*, at the  
*Red-Lyon*, in *St. Paul's Church-Yard*. 1684.





To the Right Honourable  
**SIR WILLIAM PRICHARD,**  
Lord Mayor of **LONDON,**  
And the Honourable Court of **ALDERMEN.**

My **LORD,**

**I** Would not contradict the purpose of my Sermon, in disputing your Commands for the Printing of it. Whatever it is in it self, you have render'd it considerable by making it your own, and Publishing it as the Expression of your Gratitude and Praise to God upon so great an Occasion.

For my self, I am not much concern'd, nor greatly care what Interpretation, some make of this Discourse. I have the Innocency of my own Thoughts to acquit me, which I regard more, then a Thousand Censures from unthinking Men. I am sure I meant well, and am not Sensible of having Transgressed any of the great Measures of the Gospel, and therefore apprehend no Cause of being troubled at any thing, but that I failed ( I Fear ) of Corresponding with the other great Solemnities of that August Festival. And yet in that you are pleased to Relieve me, by your Favourable, and kind acceptance of my Endeavours.

I do not know, that I ought to Apologize for the plainness, or ( as some I hear are pleased to speak ) the sharpness of the Discourse.

My Lord, This is a time that requires and warrants plain dealing. Our Adversaries have been pleased to pull off their Visors, appear bare-faced, and tell us in plain English, what they would be at, and I think it high time for us to be plain with them, and Mince the matter no longer, they have superceeded a great deal of Pains, that we were at before, in perswading Men what their Doctrines and Principles are. They have outdone us in this themselves, and exposed both, beyond all Arts of Concealment or Disguise.

I have

*I have no By-Designs of Passion or Revenge in any thing I have said, much less to Incense Authority against any Mens Persons; But I think I can never be too severe in Reflecting upon, or too earnest in cautioning against such Principles and Practises, as are so directly destructive to our Peace; So greatly dangerous to our King; So Dishonourable to the Reformed Religion, and so Fatal to every thing that can be dear to Christian Men.*

*But my Lord, While I approve my self to your Lordship and your Honourable Brethren, I know not that I ought much to regard Men so far below you, from whom I expect no kind Treatment, when I consider how they Treat those so far above me, and Ridicule the whole Service of the Day as Hipocrisie and Trick.*

*I Heartily Pray for the Happiness of this City, and of your Lordship, and your great Brethren, that have so happily steer'd it through its late Storms, to its present Measure of Peace and Order. I Congratulate the Honour that it begins to regain, by its Loyalty and Love to so good a King. I rejoyce, and Bless God for your great Care, and unwearied Pains in R-oting out the Seminaries of Sedition, in Suppressing Irreligion and Profaneness, and doing what lies in Men, to the recovering Unity and Concord once more among us. In which worthy deeds, that you may ever proceed, and be succeeded by the Blessing and Concourse of the Divine Providence, is, and shall be the Daily Prayer of,*

*Right Honourable,*

*Your most Obedient and*

*most Humble Servant,*

*Henry Hesketh.*

## 1 Pet. II. 15.

*For so is the Will of God, that with  
Well-doing you may put to silence the  
Ignorance of Foolish-Men.*

**W**E are Summon'd together, Honourable and Beloved, by the Providence of a Gracious God, and the Command of a Religious King, to double the Devotions of this Day, and to add to our common *Eucharist*, the most Affectionate and Cordial, the most Intense and Signal Praises of our Souls, for the Deliverance of our King and our Selves, our Church and Government, and what ever can be dear unto Christian Men, from a Barbarous and Bloody Design to Rob us of all at Once; by a Violence and Treason, which though Papists have been counted Infamous for, yet some that call themselves Protestants, have been pleased to Transcribe from them, and not only Rival'd, but Excelled them in. As if it were a Glory to exceed in Wickedness, or that henceforth, none should be Infamous for Conspiracy and Rebellion, for Perjury and Treason, but themselves only.

B

I do

I do not think it a meet Entertainment for this Audience, to play the Oratour upon the Foulness of the thing, before those who know the whole Story of it, as well as my self.

Nor to spend this time in Signallizing the Mercy of our Deliverance, and striving to Enhance and Raise our Praises for it ; the bare recollecting the Bloody Design of it, will supersede all Art, and Argument, in both these. Interest here will mingle and combine with our Devotion, and our Respect, not only to the Publick, but to our Selves, call loudly on us. Most of you that sit there ( it seems ) were Marked out for Destruction, and some of you intended to be made Barbarous, and Lasting Examples of their Fury.

But you have been entertain'd already, ( I doubt not, ) with these Preludes ; and therefore I have Resolv'd upon another Method at this time. And that is to offer such an Instancing your Gratitude, as will signify the Truth of it, and put you upon such an Expression thereof, as will infallibly assure its Acceptance with that God, to whom you Offer it.

For as we then most truly Honour God, when we express a great Sense of His Power and Sovereignty over us, in our Lives. So we then only Glorifie, and Acceptably Praise Him, when we Live according to his Commandments, acknowledg the Reasonableness and Goodness of his Laws, and Chearfully do those things, that are Pleasing unto Him.

Among these, there cannot well be a higher Instance, then to Live up to the Principles of that Excellent Religion, that He has appointed to be the Measure of all our Actions. When we strive to gain Credit and Reputation to it, and upon all occasions, ex  
pre

press a great Concern for the Honour of that, which was Purchased at the Expence of His own Son's Blood.

And ( to bring us close to the purpose of this Day's Service, ) we shall then most acceptably Bless God, for our Deliverance from the effects of other Mens Treasons, when we Detest all such things our selves, and Abhor all such Principles and Practices as Lead to them.

Our firm and steddy Loyalty to our King, will be the best Testimony of our Thankfulness for His Deliverance. And the most Serviceable Respect we can express to our Religion, and our Church, which we so much Rejoyce in the Happy Escape of, will be the honest Endeavouring to clear it from that Reproach and Scandal, that this Un-Christian and Barbarous Conspiracy may have occasion'd some to cast upon it. To which purpose, nothing can be better direction to us, then this Apostolical Intimation in the Text, *For so is the Will of God, that with Well-doing you may put to silence the Ignorance of Foolish-Men.*

In speaking to which, I shall endeavour to do these Four things;

First, Inquire what was that Cavil and Objection against Christian Religion, which St. Peter would have Silenced here.

Secondly, By what Method he would have this to be done; by *Well-doing.*

Thirdly, Consider the great Reason and Argument, upon which he presseth it; *The Will of God.*

Fourthly, and Lastly, Make some Inferences from the whole; by way of *Application.*

First, I begin with the First ; To Inquire what was that Cavil and Objection which these *Foolish-Men* made against Christian Religion, which the Apostle here hath respect unto, and would have Silenced.

And this we may be Resolv'd in, by considering the Two *Verses* immediatly preceding the Text, in which the Apostle doth press the Duty of Obedience and Subjection to our Lawful Governours, both Supream and Subordinate. *Submit your Selves to every Ordinance of Man, whether it be to the King as Supream, or unto Governours, as those that are sent by him.* And this he presseth by an Argument that can never fail of Effect upon a Good Man, *Διὰ τὸν κύριον* for the Lord, and out of Conscience to him, whose Institution, Government is, and who hath Commanded Subjection to it.

Upon which, these words immediately follow ; by which we plainly understand, that the Objection which He enjoins this Subjection in confutation of, was, that old and early Clamour, That Christian Religion was an Enemy to Government, and the Professors of it Factious and Seditious Persons.

And that Christian Religion, and the Profelites to it, did Suffer, and were Persecuted upon this Suggestion, we Learn from several plain places of Scripture, and passages in Ecclesiastical Story.

The great Clamour against the Christians, upon which that great Uproar against them at *Thessalonica* was stirred, *Acts* 17. 6, 7. was this, *These that have turned the World upside down, are come hither also ; and these all do contrary to the Decrees of Cesar, saying, there is another (one Jesus) King.*

This



This you will also find the chief thing in the Accusation against St. Paul, managed by *Tertullus*, and that in which that cunning Man seems to repose greatest hopes of Success, *Acts 24. 5. For we have found this Man a Pestilent Fellow, and a mover of Sedition among all the Jews throughout the World.*

The like you may find, also the great pretence, for the Persecution of St. Paul and *Silas* at *Philippi*, *Acts 16. 20. These Men do exceedingly trouble our City, And teach Customs which it is not lawful for us to Observe, being Romans.* Where though the true Reason was that loss of Gain by a Maid that had a Spirit of Divination, and was Dispossess'd by St. Paul; yet the Popular pretence, and that which took so easily with the Citizens, was, *their Troubling the Government, and Teaching things contrary to their known Laws.*

The Histories of the Church tell us, the same was continued against the Primitive Christians, and that which they oftenest Suffer'd upon. The Law against the *Collegia*, (*i. e.* the Riotous and Tumultuous Meetings in the *Roman Provinces*,) which had often been the occasion of Sedition and Mischief to the Government, was applied to the Christian Conventions, and made use of by their Enemies, to incense the Emperours against them, who always looked upon such Assemblies with a very Jealous Eye.

This was indeed the very Master-piece of Satan's Policy, and the Subtilst of his Wicked Contrivances against them; by this he had wrought the Condemnation and Overthrow of the Blessed Jesus, and even constrained *Pilate* to give Sentence against Him, when he was determined to Absolve and Acquit Him, *John 19. 12, 13.* And by the same Artifice he hoped also to Destroy

Destroy His Religion, and to Root the Profession of it out of the World.

And I do most readily confess, that were this accusation true, were Christian Religion Inconsistent with Government, an Enemy to it; or a Disturber of it, there could not be an Objection that would be more Fatal to it; all the Reproach and Dishonour that Men could load it with were Just, there were no Apology to be made for it, nor any thing to be expected, but that all the World should Combine together against it.

I do not mean only Kings and Governours, whose Prerogatives and Rights being Invaded, their Power and Government Lessened and Disturbed by it, must naturally ingage them into Hostility against it; but I mean all wise Men too, of what Rank or Quality soever, who knowing the benefit of Government, and how much the Peace and Happiness of the World depend upon it, must needs be prejudiced against that, which by disturbing this, would fill the World with Confusion and Faction, and all those Mischeifs that naturally flow from those poysonous Springs.

All Men that have any becoming thoughts of the Providence and Goodness of God, how tender He is of the Good of Mankind, and how largely He hath provided for it, how wisely He conducts the course of Humane Affairs, and steers them by Rules, which would make them, and all things else happy, can never believe that to be a Divine Religion, or be perswaded to accept it as coming from God, which perplexeth the course of things, and defeats these good purposes of God in the World.

God



God is the God of Order, and not of Confusion, the Author as well as Lover of Concord and Peace, and not of Ruin and Dissention among Men, and therefore can never be the Author of any Religion, that is Destructive of the one, and naturally effective of the other, among them.

And therefore it greatly concerns all those that have any Respect for the Christian Religion, to be sure to clear it of any such Objection as this was.

Secondly, And by what means the Apostle would have this done, is the Second thing Incumbent upon me to shew, The Text expresseth it by *Well-doing*, *That by Well-doing you may put to Silence*, &c.

The Notion of *Well-doing* is certainly in this place a little more strict and restrained, then it is commonly in other places of Scripture, in which it is used to express the whole matter of Christian Duty, and is the same that the Scripture calls sometimes Holiness, sometimes Righteousness, and sometimes both. And I cannot but let fall this good Note from it, that there is not a more excellent, and certain way to credit our Holy Religion, and to take off all Objections, and scandals against it, than the Holy and Good, the Exemplary and Virtuous Lives of those that profess it. This is that Adorning the Doctrine of our Saviour, that the Scripture calls for, and in the common Estimation, and Eye of the World, will signifie more than Ten Thousand of the best Arguments we can ever urge for it. I pray God give us all Grace to consider it, and to comply with the purpose of it.

But the Notion of *Well-doing* here, is that Honest and Regular, that Ready and Consciencious Subjection to Government, that he had pressed in the preceding Verses,

Verſes, *Submit your ſelves to every Ordinance of Man for the Lords ſake.*

And then St. *Peter's* words may be thus Paraphraſed, whereas your Religion is Aſperſed as an Enemy to Government, and your ſelves Perſecuted as Diſobedient and Seditious Perſons, be ſure you take care, by your Submiſſive Obedient Temper, your Reſpect and Honour to your Governors both Supream and Subordinate, your ready Obedience to their Ordinances and Laws, to let the World ſee how falſly theſe things are objected againſt you, and how unjuſtly your Religion is Aſperſed, with Favouring or Influencing any ſuch Practices.

There is another very conſiderable way of clearing Chriſtian Religion from this Scandalous reflexion, and it is one way that the Ancient brave Apollogiſts have taken in their noble Defences of it, and it may not be very Impertinent to take notice of it.

And that is to appeal to the known Doctrines and Principles of it, and challenge the World to Inſtance in any one ſaying in the *New Teſtament* that the utmoſt Art and Subtilty of Man can Interpret to any ſuch purpoſe, whether there be the leaſt hint or encouragement given to Rebellion, or any thing that can warrant the leaſt undutiſul carriage towards our Governours.

Or rather to ſay, whether there be not directly the contrary, whether there be not the utmoſt ſaid there to ſecure all Princes from any fear of being Rival'd in their Power, or Intrenched upon in their Prerogative, by Chriſt or any of his Votaries.

And whether there be not enough aſſerted there, to aſſure Government, and to engage all Perſons to  
Sub-

Subjection, upon better Arguments, and stronger Reasons, then any yet were ever made use of before, for here the Reason of Subjection is laid deep, and charged immediatly upon the Consciences of Men, resistance is declared to be *resisting the Ordinance of God*, and Damnation is expressly Threatned against it.

Obedience is not only Recommended, upon the great Advantages of Quietness and Peace, of Happiness and Order, that result to the World from it, nor backed with the Sanctions of Temporal Punishments to those that Rebel ; but it is pressed upon Reasons of Conscience and Duty to God, and the danger of incurring that Eternal Damnation that is prepared in Hell, for the Disobedient and Lawless.

Now, this is one good way of Vindicating Christian Religion from this Aspersions, and sufficient to convince all Considering-Men, how invidiously and unjustly it is cast upon it ; and there is no reason to doubt, but St. Peter knew this as well as any Man ; and yet this is not the Method that he prescribes in this Case, but *Well-doing* ; he would have those Excellent Lessons of Obedience and Subjection, that are in the Precepts and Doctrines of Christianity, Transcribed into the Lives, and Exemplified in the Practices of all Christians ; as the best way to clear Christian Religion from this Aspersions, that the Ignorance of some Men cast upon it. And it is certainly the most Effectual way.

For First, All Men have not Parts, to Examine what the Principles of a Religion are, or to Understand what the Natural Consequences from them be ; and many that can do this, yet are Idle, or cannot spare time to do it ; and all these will go that near way

way of Judging a Religion to be such, as they behold the Professors of it to be.

Secondly, Actions are commonly and popularly more Convictive, then Principles and Professions; *Quid verba audiam, cum facta videam?* said he in the Comedy, and 'tis the Temper of most Men.

Kings will be better pleased, and satisfied, with the Quiet and Peaceable Lives of their Subjects, their chearful Obedience to their Laws, and their ready Compliance with their Pleasure, then with all the fine Formal Caresses, and Protestations of Loyalty and Love, And I wish some Men of late had not given them too great cause to conclude, that Mens Practices and Professions do not always go together.

Men, it seems, may fill the World with loud Protestations of their Loyalty, and call God to Witness, they mean nothing but the Honour and Safety of the King, and yet at the same time be Conspiring against both; they may seem wonderfully Sollicitous for His Life and Safety, and fill all places with their Fears of His Danger, even then when they are Complotting how to Intrap Him; they may make Votes to Revenge His Death to the uttermost upon others, when they are Designing to effect it themselves, and cry, God forbid that such a thing should happen, when they mean only, that any should Murther Him but themselves; and in a word, they may tell God, and Man, (as many have done in their Canting Prayers, and Protestations,) that all their dear Liberties, and Properties, and their dearer Gospel and Religion, hang upon the single Thread of the King's Life, and yet at that very Instant, be Resolving to Cut that Thread off.

And

And Thirdly, I must needs say to the Dishonour of some Men, that they have Robbed Christian Religion of this way of Defending it self, and Defeated the Effect of this Apology for it.

The Champions of Popery, ( to their Eternal Shame, ) have told the World, that though these are the open Principles of Christianity, and this the plain and express Doctrine of the *New Testament*, that it might curry favour with the *Roman* Emperours; yet there was a secret *Cabala* and *Tradition* to the contrary, that while they were Weak, it was fit such things should be said; but when they got Power and Strength, and their Religion was Invaded, they might then stand up, take Arms, and Right themselves upon Princes; and that the good of the Church, and the Interest of Religion, would not only Expiate, but Legitimate, and Justifie, whatever was done for the Promoting of them.

A pretence then, which never any reflected a sower Reproach upon Christs Holy Religion. But I do not much wonder, that they that can so palpably pervert the Truths of Christianity, do sometimes make bold with the Honour of it too; that they that can Out-face a plain Doctrine of the *New Testament*, with a pretence of an *Oral Tradition* in other Cases, go about to Justifie their Unchristian Doctrines and Practices, with the like Artifice and Fraud in this.

But I should not be Just, should I leave this Reproach only upon them; there are Protestant-Jesuits, it seems, as well as Popish, and those that have as exactly Transcribed these Doctrines, as if they had Learned them at the Feet of *Mariana*. But the Saints, you know, may Borrow of the *Aegyptians*, and perhaps you may



never hear of any Suit Commenced against them, if they Restore not again.

I have not time to Instance in those Systematical Doctors, that are as Text to our Dissenters, and as concluding with them, as the Man of *Geneva*; there is one among our selves that supercedes all need of looking further. The unhappy Author of the Life of *Julian*, with his Borish Sayings, do plainly Assert this Monstrous Truth.

I wish Men were mistaken in thinking, that this Book was prepared as an Encouragement and Prologue to the tended Tragedy; against the very time of which, ( it seems, ) a Vindication was prepared, but that Providence, and the Defeat, have taught the Author a little more Prudence, then to Publish it.

But I must return to my purpose; by this short Account, you may see upon what reasons *St. Peter* recommends this way of Silencing this Aspersion upon Christian Religion, before any other, *viz.* Because it is the most plain, palpable, Conviction, that this is unjustly Objected against it.

I only add, That the good Christians of Old took care to use this Method; and could not by any Severity, and ill Usage, be ever Tempted to the contrary; they were Peaceable and Submissive, they readily Obeyed, and heartily Prayed for their Governours, even when most Barbarously and Unjustly provoked to the contrary; so that not one Christian Died as a Rebel, or a Traytor in all the Early Persecutions of Christianity, nor for several Centuries; and you may challenge any of these Factours for Treason to Instance in one.

Nay, it is well known, that *Julian* himself Acquits them from this Aspersions, and Upbraids his Heathen Subjects with the Obedience and Loyalty of the *Galileans*, (as he Scornfully calls them,) which is the more remarkable Testimony, for coming from the Mouth of the bitterest Enemy that Christianity ever had. I cannot think this passage unknown to the Writer of his Life, and had he had the Grace or Honesty not to conceal it, it might have been Antidote against the Infection of his Pamphlet.

Thirdly, And now how much it concerns us to Imitate these Brave Men in this, is the Third thing Observed out of the Text; *This is the Will of God, i. e.* This is the plain Command, and Law of God, by which His Will is made known to us, and we are directed what to do in this Case.

I stay not to Improve this Argument, and shew how Cogent it ought to be with all Men. We have a greater Sense, (I hope,) of God's Power and Sovereignty over us, His Right to Command and Govern us. Our own great Obligations to Him; and the Infinite Danger of Offending Him; then to need a further pressing of this upon us. These things are the very Reasons and Foundations of our Religion, and therefore are not now to be Learned by such Grave Professors of it.

What I purpose therefore further upon this, shall be to venture at giving some Account of this Will, and Command of God; and Intimate some of those great Reasons, that it relies upon. I shall only name Three, and very little more then name them.

First, This is His Will, because He knows this to be so very much for the Good and Happiness of the World.

It

It is most certain, next to Mens Being, their Orderly and Peaceable Living in the World, is the greatest and most valuable Blessing of this Life. A State of War and Confusion, of Jealousie and Danger, is scarce Preferable unto Death it self.

And he that contends, this was the State of Nature, yet makes it so Calamitous and Dismal, that Men would rather part with their Dear Liberties, and intrust the Conduct of themselves, and all their Interests, to one only Person, then to Live in such an uneasy Condition, wherein themselves, and all they had, were Expos'd to the Violence and Pleasure of every one.

The Reasoning of this Man is True and Good, though the Foundation of it be utterly False; for there cannot be a greater Unhappiness, then to Live without Government, in continual Jealousie and Fear, Exposed to the Will of every Man, whose ill Nature, and Interest, should prompt him to Anoy us.

This makes Government so absolutely necessary for the Happiness of the World, and God out of His immense Wisdom and Goodness, and Care for the good of Mankind, lays this Command upon Men, to be careful in this Instance of *Well-doing*, to be Obedient and Subject to Government, without which, it could not be preserv'd; but Confusion and Disorder, and that Shoal of Mischiefs, that always follow them, would break in upon Men.

Secondly, And that Hints to us the Second Reason, upon which I found this Will and Command of God; I mean, the supporting and maintaining His own Appointment, and Institution.

I can-



I cannot stay now to reflect upon those unworthy Atheistical Accounts, that have been given of Government, in this unhappy Age; the Great and Prime Author hath, long before this, given Account of them to his God; though I cannot but drop a Tear, as I pass, to consider, with what Eagerness they have been Imbib'd, by the Men of this Unruly Generation, and what Mischievous Consequences they have been Impron'd into.

The great Principle, is, what I hinted before, That Men by Nature were in a State of War against each other, that to remedy the Inconvenience of that State, they chose to cast themselves into Government.

The Consequences deduced hence are such as these, that therefore all Government is Founded upon mutual Compact, and a consent of the People, That all Government is Originally in them, That Kings, &c. are only their Trustees, and Creatures of their making, That upon Male-Administration, they may call them to Account; Depose them, if they see cause; Resume their Power into their own Hands, or Intrust it to any other, whom they please.

These are the Blessed Principles that the Godly and the Sober, the Saints and True Protestants, have Barter'd with an Atheist for, and he, doubtless, with the Devil. It is pity we have not time to reflect upon them with the sharpness that they justly deserve; but I take the want of this somewhat the better, because I speak to them who know and believe the Scriptures, and by them are sufficiently Anridoted against such Hellish Infections, which are enough to undoe the World, and bring Confusion and all manner of Mischiefs upon it.

The

The Holy Scriptures give us quite contrary accounts, they let us know how Mankind enter'd into the World, and that Men did not spring up out of the Earth like *Mushrooms*, altogether; they let us see how Men were Born into Government, and found themselves under the Anticipations of it; they call God the King of Kings, and Him by whom Kings Reign; they tell us, that Government is His immediate Ordinance, and that the Powers that be, are set over us by God.

It cannot therefore but be thought, that Obedience and Subjection unto Government, should be His Will, since otherwise He would not have contrived sufficiently for the maintenance and support of it. We cannot think that God would Institute Government, and then leave Men at liberty, whether they would Obey, and Submit to it, or not.

And Thirdly, He hath made this His Will, and our Duty, for the credit of His Holy Religion.

As there cannot be a greater dishonour to Religion, than its inconsistency with Government (as hath been hinted already, so there can scarce any thing more Endear it to the World, and gain Credit and Reputation to it, then to see its Principles Assert, and its Professors Practice a Hearty Regular Subjection and Obedience thereto.

Men will by this see, that it Designs the present, as well as future Great Happiness of all; and be convinced, that God hath no other Design in it, then the Universal Good of all Mankind.

Kings will become its Nursing Fathers, and be tender of it; as that which Secures their Crowns, Establishes their Thrones, and is the surest Firmament of their Sovereignty and Power.

And

And all Wise Men will Admire, and Adore, the Goodness of God in it, and become Votaries to that, upon which they see the Peace and Happiness of the World so very much to depend, and (according to the Text,) by this means it will Triumph over this worst Objection against it, and put to Silence the Ignorance of Foolish Men.

Fourthly, And now I proceed to make some Inferences from these things, by way of Application, which was the last thing proposed.

And First, I take occasion hence to Infer, Who only are true Christians in this Case of Subjection, and who are not, and with respect to our selves, who are Truly Protestants, and who only pretend themselves such.

I have Intimated already, how strictly Christianity engageth all Men to be Subject to Government, and that it is a Reproach and Scandal to us, to be thought otherwise. I further now add, that the Church of England Asserts the same, and that upon the same Principles too; that the Reformation (as to this) was only paring off the Excrescencies, and Usurpations, of the Papal Supremacy over the Regal Power and Prerogative in this Kingdom, and that, as it was managed, not by Tumult, and Popular Noise and Fury, but by the Royal Power and Favour, so it supports it self only by the same, and owns that Dependence upon it, and enjoins that Subjection to it; that it is most certain, Christian Religion did own, and did pay, in all the Primitive and Purest Times of it.

This is the temper of our Reformation, and these are the Principles upon which it was managed; and by this we may learn to Determine, who are Truly

Friends to it, and in the Modern Phrase, who are the  
True Protestants, and who are not so

We have been flinging Names at one another a great  
while, and a great Contest there hath been, who  
stick closest to the Interest of Protestant Religion,  
and to the Reformation, the Church of England and  
Her Sons, or the Variety of Dissenters from Her. We  
are all at one stroke Discarded from being Protestants,  
and must pass for Papists in Masquerade, and Popishly  
affected, and some Hot Men will undertake to shew  
you step by step our Advances towards Popery,  
But all Ranks of our Dissenters must be allowed the  
Name of True Protestants, yea, although some have  
neither Church, nor Priests, nor Sacraments, nor any  
thing like Christian Religion, but only the Name, and  
the Confidence to call themselves so.

We have often told our Hot Brethren, of their  
Symbolizing with Rome, both in their Principles and  
Practices, in the Case of Subjection to Govern-  
ment, we are ready at any time to Justify one part of  
the Charge, and to draw a Parallel between them;  
and they are pleased, it seems, to Justify our Charge,  
and save us any pains in the Second.

The late Horrid Rebellion, and Murthering one of  
the best of Kings, because He was not for their Turn;  
their Ungovernable Temper, and Attempts of Rebel-  
lion, since the Restoration, and this Conspiracy against  
the Life of the King, upon the very same Reasons for  
which they Barbarously Murther'd the Father, will be  
Evidences clear enough, to let all the World see, who  
have Transcribed the Doctrines of the Papists, who  
Practice upon their Principles, and that if we must  
pass

all for Papists in Masquerade, we know well enough who are Protestants only in Masquerade.

There hath been a great deal of Artifice used of late, to wash the Guilt of the late Rebellion, and the Bloody Consequences of it off themselves, and to fix it upon Papists, and all the stories possible, have been Musterd up, to shew their Influence upon all those things; they have been contented to have been reputed their Tools, and would choose to be called Fools, (it seems) rather than Knaves.

Were the present Age so Silly and Credulous, as to be Impos'd upon by this pretence, (which all the World knows to be False, and only an Act of present Pageantry and Fraud,) yet I do not see how it would much advantage the Cause of these Men.

It plainly acknowledges what their Principles and Inclinations are, and what they are ready prepared to do, when cunning Men offer them an occasion, and manage them; there is no competition here between these Two Parties, about Honesty, only which is the more Subtil and Cunning; though for my part, I think they might as easily compromise this Dispute, as the other.

It is in this Case, just as it is with the Faulconor and his Hawk, the Inclination of the one, makes it as ready to Kill the poor Partridge, as the other Desires it should; only perhaps he can advantage this Inclination, and direct it better to compass the Design; and were this a Crime, I do not see what great need there were to contend about the Guilt of it; if I do that which my own Will & Nature strongly incline me to, I know not that I am ere the less Guilty, because I have Accomplices, or Directors, in it; no Man could ever



manage a Hawk to such a purpose, were not his Nature bent that way, and all the Art and Pains in the World shall never make a Pidgeon to do it.

But did their Arts of Colour and Extenuation, &c. signify any thing to clear them in that, I would for know, how they think to be cleared from the Guilt of pursuing the same Methods unto, and Conspiring the Execution of the same thing again now? Unless this also be another Popish Design.

If Men had been so weak as to be Cajowl'd by their Artful Pretences and Palliations, for what hath been; yet what Artifice shall be used now? by this repeated Instance of their Principle and Temper, they preclude all ways to their Vindication; all Men see now what the Beast is, notwithstanding his Visor, or his pretended alteration of Nature; the Lady shews herself a Cat, when the Mouse appears; the Royal Hart, (it seems) cannot come in light, but the Lion starts up, how Demure and Drawse, how Sleepy and Tame, so ever he before appeared to be.

Secondly, I would beg you to consider, as an Inference from this Discourse, what a Woful Transcendent Guilt they bring upon themselves, that being called Christians, and pretending to be the Purest Christians too, do by their Plots and Treasons against their Sovereign, their Disloyalty and ill-doing, open the Mouths of Men against this Holy Religion, and reflect Dishonour upon the Blessed Author of it.

I could heartily wish, that this Inference were Impertinent or Needless; but the reason of this Days Service shews us it is not; and amongst all the Sad Circumstances of that Treason, (which we come to give God Thanks for our Deliverance from.) there are  
none

none we ought more to be concerned for, than the Impiety and Guilt of the Conspirators, and the advantage that some Men will take hence, to Reproach the Protestant Religion.

First, Were I to Aggravate this Barbarous Intendment, from the bare Circumstances of it, without any respect to the Dishonour it reflects on Christian Religion; there are such Crowds of Considerations that offer themselves; both from the thing intended, the Person against whom it was aimed, and the Circumstances of those Engaged in it, that truly I should scarce know where to begin, or how to end.

Consider Oh Wretched Men, what you were Designing, and tell us, Is the Murder of one of the best of Kings, together with all His Relations and Adherents? Is the Ruin and Destruction of the Purest Reformed Church upon Earth? Is the Overturning and pulling in Pieces the best Government in the World? Is the Burying a Glorious Kingdom, an Opulent Flourishing City, in Misery and Blood? Is the Massacre of so many Thousands of Honest and Peaceable of your Brethren? Are all these such mean things, and Trifles, that they must be Perpetrated to Glut the Malice and Revenge, to Gratifie the Pride and Ambition, of a few discontented and Villanous Persons?

Must such a King be so Requited by you? Oh Base and Ungrateful, beyond Example! Is this the best Return you can make Him for all his Indulgence and Favour? Hath He Suspended the Laws, and Screened you from Punishment, only for this? Must His Life be taken away, to whom all yours have been so offered, and so Justly Forfeited? And must He Die, by whose Unparallel'd Mercy only you Live? Can this Meagre

Meagre Snake find no Breath to Sting, but that in which it was Foster'd and Warm'd, when it was above half-Starved and Dead? Oh Monsters of Ingratitude! Oh Serpentine Brood indeed! that Gnaw through those Bowels that gave them Being.

But Oh Curfed Impiety, and Hypocrisie! Are these things becoming True Protestants? Is this the Effect of all your Starch'd and Formal Godliness? Do all your Oaths, and Vows of Loyalty, and Service to your King? Do all your Appeals to God, for the Sincerity of your Intentions? Do all your Solemn Protestations of Care and Concern for His Safety, as that upon which your All depends, come at last to this?

What shall we say of such Men? Who can help us to Names and Characters bad enough for them? Should we Ransack all their own Base & Venemous Pamphlets, and apply them here, they would be Favour and Extenuation of their Crimes, who have put off, not only Religion, but Humanity, and are Actually commenced Devils.

Secondly, But to Consider, that all this was Design'd under the Mask of Godliness, and Cloaked with high pretences of Religion, makes the Guilt swell Big, almost beyond Imagination, and brings that Reproach upon the Reformed Religion, which (in some Mens Reasonings,) it will scarce ever be cleared from.

Heretofore it was the Reproach of Popery, and Protestant Divines have Objected it, as the Dishonour of the Conclave, That they Usurped upon Kings, and made their Condition so very Unsafe; that in some Cases they allow Treason, and incourage it in others; that they Subject Princes to the pleasure of their  
Bishop,



Bishop, and make their Kingdoms, and Lives too, Forfeitable, whenever he shall please to take Pet against them, and Absolve their Subjects from their Allegiance to them.

But that any of the Reformation should Transcribe the same Principles, and Act to the uttermost ill Consequences of them; that the Clergy should match, or outdo, the Conclave; that Covenants and Associations should be enter'd into by True Protestants; that Plots and Conspiracies against the Life of a King, should shelter themselves under the Gospel, and Religion be made to colour that, which almost above all things it Abhors.

This is a thing which no Good Man can hear without Grief and Indignation; Oh tell it not in *Gath*, let it never be Published in *Ascalon*, to make Sport and Pastime to the Uncircumcised that Dwell there.

The truth is, it may justly make a Good Mans Heart to tremble, to reflect upon the Horrid Guilt, and Woeful Condition of such Men; it is bad enough to Violate the Laws of Religion, but to Traduce and Defame them, and Expose them to the Contempt of others, is much worse.

It will be found a matter hard enough, to Answer for our own Sins, and to bear the Guilt of our own Crimes; but when other Mens Sins must be put into our Account, and all that Railery and Reproach they have cast upon Religion, be Answered for by us; our Case then will be Sad and Intollerable.

It were Impardonable enough for any that pretend to Religion, and the Purity of it, ever to be Guilty of such things; but to pretend Religion for them, is such a palpable piece of Loath'd and Fulsome Hypocrisie.

as Exposeeth them to the Contempt, and Abhorrence, both of God and Man; I pray God give some Men Grace to consider it.

Thirdly, Another thing I would Intimate, by way of Application, is the Obligation that lies upon us, to be as Active in Well-doing, as some are in the contrary; and to press us all to be Loyal and Obedient to that King, which Providence hath set over us, and Subject to that happy Government that it hath placed us under.

Did we want Arguments, either from the Temper of the King, or the happy Constitution of the Government we Live under, there are enough would offer themselves readily to us. Lord! how Happy is our Condition, as to both; above that of these Christians to whom St. Peter Writ this Epistle.

They were under Arbitrary Government indeed; under Heathen Persecuting Emperours, and such, whose Vices made them worthier the Name of Beasts, then of Men; for so *Claudius* and *Nero* were, in the Reign of the First of which this Epistle was Written, as Learned Men Determine. If they therefore were Obligated to be Loyal and Subject then; how much Gladlier may we be so now, who Live under no Laws, but what we our selves have an Interest in making, and under a Prince, in whom Clemency hath been a Fault, if it ever was, or can be so in any.

Had any of the Men that are pleased to Cry out so much of Arbitrary Government, and Persecution, Lived in those Ages, they would have known better what these things mean, then to Asperse the Mildest Government, and the most Gracious Prince, and the greatest Favour, that ever was shewed to Obstinate

nate Ungovernable Men under the same Names  
now.

Were it Christian, or Lawful, to Wish Punishment to any Men, I would only Wish this to these, that they were but to Live abroad a while, under the Kings and Government of any of our Neighbour-Nations, I do not doubt, but they would soon Learn as Heartily to Wish they were under their own again, as now they have Cause ( would they Consider duly ) to Rejoyce, and Bless God, that they are so.

But I Urge no other Consideration now, but the Reason of the Text; which is the Honour and Credit of our Religion, which so much depends upon this; as hath been hinted; the Reformation hath many fore Enemies, and so have we too, that watch greedily for any little thing to Asperse us with, and Triumph at the appearance of any, and know full well, how to Magnifie, & Improve the least thing to our Dishonour. It Concerns us therefore to be so much the more Careful, to Defeat their Expectations, to Adorn our Holy Profession, by this Instance of *Well-doing*, to such a Pitch, that Envy may Burst it self for Rage, at its Disappointment.

Let me beg Men to consider what a Religion they Profess, one that is truly Christian in this Point. What a Church they call themselves Members of, a Church that hath always been Famous for Loyalty, and once (we know) Martyr'd for it; what a Shame then must it be for any of us to be Ungovernable and Disloyal? Quarrelling with our Superiors, and perking up against Government upon every little trifling Reason? How certainly shall we hereby forfeit all the Blessings we can expect from our Religion, and incur that Damna-  
E tion,

tion, that it Threatens to all that are Trayterous and High Minded, Factious and Unruly, and Movers of Sedition either in Church or State.

How much better were it to be Loyal and Faithful to our Prince, Obedient and Subject to our Laws? how much better were it for him? how much more acceptable unto God? what a Service to our Religion? and consequently to our Selves, both at present, and in the great Day, when the Accounts of all Men must be made up, and their Great and Eternal Fates Settled and Adjusted.

To this purpose there are Three or Four things, which I would Recommend unto Men, had I time.

First, To Rid themselves of all those ill Opinions, that are so naturally productive of Rebellion, and Undutifulness to our Governours, there are many of these Adopted, even into the Creeds of most of those, to whom these Discourses are most needful.

By these, Men are fit, and ready prepared for Rebellion whenever a Temptation is offer'd to them, and I will never wonder if they imbrace it; better is not to be expected from 'em.

It is possible a Man may believe very ill, and yet live tolerably well, and we see some Mens Hearts are better than their Heads, but certainly such Men act upon mighty Disadvantages, and in this truly, upon such as are next to insuperable.

False Principles will influence Men's Practices, especially in this Instance, and they always may do so, such Men are always under a Temptation, but when Oppertunity and Interest Unite with Principle, then the Temptation is Invincible.

We

We see that Interest alone is able to Debauch most Men's Consciences, and doubtless hath made many Rebels, who were otherwise well perswaded and inclined too ; but when a Man's Conscience ( I mean his Perswasion ) Joyns with Interest, and warrants the Lawfulness of Rebellion, as well as the other doth suggest the Expediency and Advantage of it, there is nothing of good to be expected from such a Man, if he do not actually Rebel, it is only for want of Oppertunity or Strength to do so.

Secondly, To take heed of all those things that lead to Rebellion, and which I will call Practical Dispositions to it.

It is rarely seen that Men Jump into Treason and Rebellion on a sudden. It is in this, as it is in most great Instances of Vice, the Mind starts and boggles at them at first, but they are Trayned in by little steps and degrees, and pass such Stages before they arrive to the confidence of ventring upon them.

It is certainly thus almost always in Cases of Rebellion, and perhaps this may be one of the Reasons, upon which it is compared to Witchcraft by the Prophet, none commence Witches on a sudden, but are Trayned into it by Art, and intermedial Vices, first the Feces of Envy and Malice, and next the gratifying these in some defin'd Instances, and then the using some strange and Antick Rites, from which some extraordinary effects either do, or are fancied to proceed, from whence a belief of being able to doe any thing insinuates it self, and at last the fatal Contract is Sealed, and the poor Soul Commenceth Devil before its time.

Thus it is in the Methods of Rebellion, first Men entertain Fears and Jealousies, and their Minds are amu-



mused with Feigned Portents, and lying Wonders, which ill Men Interpret as they please; then they keep Company with Turbulent and Discontented Persons, and form themselves into Clubs and Cabals, and hear their Governours Aspersed and Lessend, and all the Stories that can be rallyed up of their Weakness or ill Conduct, aggravated. Then things appear amiss both in Church and State, and Consults are held for the Redress of them. Means are proposed, and Debates are had, and Men begin to think themselves Wise and great States-Men, Fancy presently how bravely they could Govern, and much better then those that do. And then the bewitching thoughts of Honour and Grandure, of Wealth and Greatness, that would accrue to them, were the present Governours removed, Insinuate themselves, and perhaps the way to this appears easie too. And then the Man begins to appear in Publick, and is seen in Riotous Tumults, and Heads Factions against the Government, and by that means is harden'd into more daring Actions, and then finding himself cryed up for a Noble Patriot, and Defendor of the Peoples Liberties, Jumps into downright Treason, and having drawn the Sword against his Prince, throws away the Scabberd, and resolves to finish his Traytorous Purpose, or Die in it.

And doubtless many Men have arrived at this at last, who little Thought of any such thing at their setting first out, it is good therefore to take heed of the beginnings of Evil, and to Fear Imbarking on that Sea, from whence it is so very difficult to Return.

Thirdly, To beware of entertaining Differences about Religion, especially of entring our selves into any Society of Dissenters, and those that Separate from the Established Religion among us. How

How naturally Differences about Religion are productive of Disorders in the State, and how strongly Faction in the Church disposeth Men to Rebellion against the Government, hath been sadly Experienced by this poor Nation, and been further cleared by a Learned Pen of late.

To which I shall only add Two further Observations at present, one Ancient, the other Fresh and Modern. The First is this, That Heriticks and Schismatics were the first that ever spake against Government, and withdrew their Obedience from it, among those that are called Christians. The first of these were the *Gnosticks*, the Scholars of *Simon Magus*, who are expressly charged with it in the *New Testament*. The Second was the great Author as well as Denominator of the *Donatists*, whom I find *Optatus* charging with the Impudence and Impiety of setting up himself against the Emperour, nay, of Advancing himself above Him.

To which it is not Impertinent to add the account that *Abbaspinus* gives of this matter, in his Notes upon the Third Book of that Reverend Man; when the *Donatists* first made the Schism, and were condemned by the Church: they Appealed to *Constantine* the Emperour, but when he favoured not their Purpose, nor did their Work, then they grew Angry, and the Cry was, *Quid Imperatori cum Ecclesia?* As the same Father tells us, which Story I can never read, but I presently am imagining, I hear the Story of our own Schismatics, who so exactly agree with them in this, as well as all other great Circumstances of that Schism.

They are wonderfully for Soothing and Courting Kings, and leave no Art untried to endear them to Favour them, but when they refuse this, then they Execrate,  
and

and Tumult against them. They will Petition most submissively, and stuff their Petitions with Insinuations of their Loyalty and good Meaning, but they follow the Rejection of their Petition with a Remonstrance, as we have seen it lately.

The Modern ( or rather present ) Observation, I would make, is this. That not one of all the different Sects of Dissenters among our Selves at this Day, are rightly Principld in the point of Subjection to Government, but do openly avow such Principles and Doctrines, which strongly dispose Men to Rebellion in many Cases. I speak not this without Observation, and if any Party find themselves agreived by it, they may have it Instanced when they please.

Upon these Reasons therefore, I advise every Man that would preserve his Loyalty and Faithfulness to his King, to take heed of this thing, to shun all such places, as Houses of Infection, and never to enter himself of these Conventions, where Men list their Names against the Government, and ( in effect ) declare themselves ready against it, whenever their Patriots, and Blessed Teachers, shall think fit to call upon them.

Fourthly, And Lastly, I advise Men to look upon Loyalty and Subjection, as a Branch of their Religion, and to think themselves bound to maintain the one, upon the same great Reasons that they Practice the other.

This is the likeliest thing ( I know of ) to keep Men steady in their Faithfulness to their King and Government. I do not like to hear Men count Subjection an Act of Superarrogation, or Generosity only ; I like the Word in no Case, and in this almost least of all. Let Men in this but do their Duty, and I dare say Kings will desire no more, and do what they do in a Sense of Duty, and then there is good hope of them.

He



He that is so ready to do more than he should, I fear will sometimes do less.

He that is Loyal to his Prince upon any other Score but Religion, is so upon an accidental Reason, and such as may alter, and so may be the contrary upon the same Reason.

He may be so, or he may be otherwise, as these changeable Reasons (such as Honour, or Interest, or Fashion, &c.) shall determine him. When he that is this, upon the Reasons of Religion and Conscience, is fixed, and can never alter, till he desert those Principles which will always be, and continue the same.

Give me the Man that Loves his King, because he Honours his God, and is Loyal because he is Religious; this Man is steady, and his Loyalty impregnable, you can never make him Rebel, until you convince him there is no God, nor shake his Allegiance, until you can disargue his Faith; Loyalty becomes the very Nature and Soul of this Man, but it hangs very loosely and uncertainly upon all others. —

And now to return to the purpose of this Day, and Conclude with it.

1. Let us first of all give God our hearty and humble Praise, for giving us such a Religion, that we need not be ashamed of Owning and Defending, and setting over us such a King, which we need not blush to Avow Love and Honour unto.

Our Religion is so Holy and Divine, so Pure and Peaceable, so attested for True by Arguments that are Infallible, and so Adapted and Contrived to all the great Interests of Men, that all that oppose and speak against it, will but gain to themselves the Character in the Text, and prove themselves Ignorant and Foolish Men.

Our

Our King is a Prince whom some former Ages would have Idolized, and none but very ill Men can but Love and Honour now : whose Judgment and Insight into all things worthy the Study of Man, Curtesie and Affability, Clemency and Mercy, and all the Instances of good Nature , render worthy of all Mortal Respect and Honour, were He a private Man only, but being a King, make him worthy of that which is almost Divine.

2. Let us give the same God the same Praises also, for Preserving both this Religion and this Prince to us, a mighty Providence hath superintended, and guarded both, and signallized it self in many extraordinary, and almost miraculous Deliverances of them, amongst which this last deserves not to be thought the least.

The serious Observation of these ( I am apt to think ) is enough to convince an Athiest, and cause him to cry out as the Psalmist doth, Verily there is a God that Judgeth in the Earth. And to consider how much we are interested in them, and owe to them, is enough to fan up our Praise even into the Flames of Cherubims, and to fill us with a Joy too big for Expression, and to raise up our Thoughts into Rapture and Amazement , into Extacy and Wonder.

3. Let this fresh Deliverance endear both this Religion and this Prince the more to us, and cause us to think most highly of that, which God delights to Honour and Protect.

Let us entertain this Holy and Heavenly Religion with the same Rapturous Joy, and Love, that our Forefathers did after the *Marian* Persecution.

And receive this Prince not only as the Appoyntment and Ordinance, but as the Special Favour and Gift

**Gift of Heaven** (as the Church excellently teacheth us) and with the same Transports, and Loud Joys, that we did at His Miraculous Restauration from His long Exile.

Let it cause us to add Chearfulness and Joy to our Subjection, and to esteem it as much our Interest and our Happiness, as it is our Duty.

4. And finally, let it heighten our Devotion, and inflame our Zeal in our Prayers to God for them, that Religion may be preserved to us, and be the Blessing of our Children.

That the same Circles of Providence may still be over, and about the Head of our King, and cause His Face to Shine in Happiness and Joy, that God will follow Him still with Loving Kindness and Blessing. Scatter all His Enemies that delight in Treason and Blood, and cause the Crown upon His own, and his lawful Successours Head, still to Flourish.

We are all of us greatly concerned ( we see ) in His Safety, and to our great Comfort, we see God is so too. Oh let us Pray, that He will continue to be so, that He may be still; as a Field which the Lord hath Blessed, and that He may Flourish as a Tree which He hath Planted with His Right Hand, and Water'd with the Dew of His own Blessing, under whose Shadow we also may Rejoyce and Sing.

And to conclude, Let us Period the Service of this Day, and imploy the Residue of our Lives, in rendring unto God that Service and Praise, that belongs unto God, and unto *Cesar* that Love and Honour, that Obedience and Subjection that belongs unto *Cesar*. Which God Almighty by His Grace Enable us all to do, for Christ Jesus Sake. Amen.

F I N I S .